

ATTIC NIGHTS OF AULUS GELLIUS

IV

Artificum scaenicorum studium amoremque inhonestum probrosumque esse; et super ea re verba Aristotelis philosophi adscripta.

- 1 COMOEDOS quispiam et tragoedos et tibicines dives adulescens, Tauri philosophi discipulus, ut¹ liberos homines in deliciis atque in delectamentis habebat.
- 2 Id genus autem artifices Graece appellantur οἱ περὶ
- 3 τὸν Διόνυσον τεχνῖται. Eum adolescentem Taurus a sodalitatibus convictuque hominum scaenicorum abducere volens, misit ei verba haec ex Aristotelis libro exscripta, qui Προβλήματα Ἐγκύκλια inscriptus
- 4 est, iussitque uti ea cotidie lectitaret: Διὰ τί οἱ Διονυσιακοὶ τεχνῖται ὡς ἐπὶ τὸ πολὺ πονηροὶ εἰσιν; ἢ² ὅτι ἥκιστα λόγου καὶ³ φιλοσοφίας⁴ κοινωνοῦσι διὰ τὸ περὶ τὰς ἀναγκαίας τέχνας τὸ πολὺ μέρος τοῦ βίου εἶναι, καὶ ὅτι ἐν ἀκρασίαις τὸν πολὺν χρόνον εἰσίν, ὅτε δὲ ἐν ἀπορίαις; ⁵ ἀμφοτέρωθεν δὲ φανλότητος παρασκευαστικά.

V

Exempla epistularum Alexandri regis et Aristotelis philosophi, ita uti sunt edita; eaque in linguam Latinam versa.

- 1 COMMENTATIONUM suarum artiumque quas discipulis tradebat Aristoteles philosophus, regis Alexandri magister, duas species habuisse dicitur. Alia erant, quae nominabat ἐξωτερικά, alia, quae

¹ ut added by Vogel.

² ἢ, Arist.; omitted by ω.

³ καὶ omitted by Arist.

⁴ σοφίας, Arist.

⁵ τὸ πολὺ τοῦ βίου εἰσίν, τὰ δὲ καὶ ἐν ἀπ., Arist.

IV

That devotion to play-actors, and love of them, was shameful and disgraceful, with a quotation of the words of the philosopher Aristotle on that subject.

A WEALTHY young man, a pupil of the philosopher Taurus, was devoted to, and delighted in, the society of comic and tragic actors and musicians, as if they were freemen. Now in Greek they call artists of that kind οἱ περὶ Διόνυσον τεχνῖται or "craftsmen of Dionysus." Taurus, wishing to wean that youth from the intimacy and companionship of men connected with the stage, sent him these words extracted from the work of Aristotle entitled *Universal Questions*, and bade him read it over every day:¹ "Why are the craftsmen of Dionysus for the most part worthless fellows? Is it because they are least of all familiar with reading and philosophy, since the greater part of their life is given to their essential pursuits and much of their time is spent in intemperance and sometimes in poverty too? For both of these things are incentives to wickedness."

V

Specimens of letters of King Alexander and the philosopher Aristotle, just as they were written; with a rendering of the same into Latin.

THE philosopher Aristotle, the teacher of king Alexander, is said to have had two forms of the lectures and instructions which he delivered to his pupils. One of these was the kind called ἐξωτερικά,

¹ *Prob.* xxx 10; frag. 209, Rose.

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- 2 appellabat ἀκροατικά. Ἐξωτερικά dicebantur, quae
ad rhetoricas meditationes facultatemque arguti-
arum civiliumque rerum notitiam conducebant,
3 ἀκροατικά autem vocabantur, in quibus philosophia
remotior subtiliorque agitabatur quaeque ad naturae
contemplationes disceptationesve dialecticas perti-
4 nebant. Huic disciplinae, quam dixi, ἀκροατικῇ
tempus exercendae dabat in Lycio matutinum nec
ad eam quemquam temere admittebat, nisi quorum
ante ingenium et eruditionis elementa atque in
5 discendo studium laboremque explorasset. Illas
vero exotericas auditiones exercitiumque dicendi
eodem in loco vesperi faciebat easque vulgo iuve-
nibus sine dilectu praebebat, atque eum δειλινὸν
περίπατον appellabat, illum alterum supra ἑωθινόν;
6 utroque enim tempore ambulans disserebat. Libros
quoque suos, earum omnium rerum commentarios,
seorsum divisit, ut alii "exoterici" dicerentur,
partim "acroatici."
- 7 Eos libros generis "acroatici" cum in vulgus
ab eo editos rex Alexander cognovisset atque ea
tempestate armis exercitam¹ omnem prope Asiam
teneret regemque ipsum Darium proeliis et victoriis
urgeret, in illis tamen tantis negotiis litteras ad
Aristotelem misit, non eum recte fecisse, quod
disciplinas acroaticas, quibus ab eo ipse eruditus

¹ exercitam, *Carrio* (cf. *Plaut. Epid.* 529, *Skutsch*);
exercitum, ω.

¹ i.e. esoteric, or inner, for the initiated only. The term was originally applied to Aristotle's acroatic (or acroamatic) writings, which were not made public, as were his exoteric *Dialogues*, but were read to hearers only (cf. ἀκούω) and were of a strictly scientific character. Except for the fragments of

or "exoteric," the other ἀκροατικά, or "acroatic."¹ Those were called "exoteric" which gave training in rhetorical exercises, logical subtlety, and acquaintance with politics; those were called "acroatic" in which a more profound and recondite philosophy was discussed, which related to the contemplation of nature or dialectic discussions. To the practice of the "acroatic" training which I have mentioned he devoted the morning hours in the Lyceum,² and he did not ordinarily admit any pupil to it until he had tested his ability, his elementary knowledge, and his zeal and devotion to study. The exoteric lectures and exercises in speaking he held at the same place in the evening and opened them generally to young men without distinction. This he called δειλινὸς περίπατος, or "the evening walk," the other which I have mentioned above, ἑωθινός, or "the morning walk";³ for on both occasions he walked as he spoke. He also divided his books on all these subjects into two divisions, calling one set "exoteric," the other "acroatic."

When King Alexander knew that he had published those books of the "acroatic" set, although at that time the king was keeping almost all of Asia in a state of panic by his deeds of arms, and was pressing King Darius himself hard by attacks and victories, yet in the midst of such urgent affairs he sent a letter to Aristotle, saying that the philosopher had not done right in publishing the books and so revealing to the

his *Dialogues*, all the works of Aristotle which have come down to us are of the latter class.

² See note on vii. 16. 1 (ii, p. 135).

³ Hence the term "peripatetics," from περιπατέω, "walk up and down."

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8 foret, libris foras editis involgasset: "Nam qua," inquit, "alia re praestare ceteris poterimus, si ea quae ex te accepimus omnium prosus fient communia? Quippe ego doctrina anteire malim quam copiis atque opulentiis."

9 Rescripsit ei Aristoteles ad hanc sententiam: "Acroaticos libros, quos editos quereris et non proinde ut arcana absconditos, neque editos scito esse neque non editos, quoniam his solis cognobiles erunt, qui nos audiverunt."¹

10 Exempla utrarumque litterarum sumpta ex Andronici philosophi libro subdidi; amavi² prosus in utriusque epistula brevitatis elegantissimae filum tenuissimum:

11 Ἀλέξανδρος Ἀριστοτέλει εὖ πράττειν.

Οὐκ ὀρθῶς ἐποίησας, ἐκδοὺς τοὺς ἀκροατικοὺς³ τῶν λόγων· τίνι γὰρ δὴ διοίσομεν ἡμεῖς τῶν ἄλλων, εἰ καθ' οὓς ἐπαιδεύθημεν λόγους, οἷτοι πάντων ἔσονται κοινοί; ἐγὼ δὲ βουλοίμην ἂν ταῖς περὶ τὰ ἄριστα ἐμπειρίαις ἢ ταῖς δυνάμεσιν διαφέρειν. ἔρρωσο.

12 Ἀριστοτέλης βασιλεῖ Ἀλεξάνδρῳ εὖ πράττειν.

Ἐγραψάς μοι περὶ τῶν ἀκροατικῶν λόγων, οἰόμενος δεῖν αὐτοὺς φυλάττειν ἐν ἀπορρήτοις. ἴσθι οὖν αὐτοὺς καὶ ἐκδεδομένους καὶ μὴ ἐκδεδομένους· ξυνετοὶ γάρ εἰσιν μόνοις τοῖς ἡμῶν ἀκούσασιν. ἔρρωσο, Ἀλέξανδρε βασιλεῦ.

¹ qui . . . audiverunt added by Hertz.

² amavi scripsi; amavi autem, σ; an autem, ω; en autem, Rose. Prosus seems to call for a preceding verb or adjective; see my article in *Class. Phil.* xvii (1922), 144 ff. Otherwise I should prefer the en autem of Rose.

³ ἀκροαματικούς, P^{lut}.

public the acroatic training, in which he himself had been instructed. "For in what other way," said he, "can I excel the rest, if that instruction which I have received from you becomes the common property of all the world? For I would rather be first in learning than in wealth and power."

Aristotle replied to him to this purport: "Know that the acroatic books, which you complain have been made public and not hidden as if they contained secrets, have neither been made public nor hidden, since they can be understood only by those who have heard my lectures."

I have added copies of both letters, taken from the book of the philosopher Andronicus.¹ I was particularly charmed with the slender thread of elegant brevity in the letter of each.

"Alexander to Aristotle, Greeting.

"You have not done right in publishing your acroatic lectures; for wherein, pray, shall I differ from other men, if these lectures, by which I was instructed, become the common property of all? As for me, I should wish to excel in acquaintance with what is noblest, rather than in power. Farewell."

"Aristotle to King Alexander, Greeting.

"You have written to me regarding my acroatic lectures, thinking that I ought to have kept them secret. Know then that they have both been made public and not made public. For they are intelligible only to those who have heard me. Farewell, King Alexander."

¹ Frag. 662, Rose.

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- 13 Hoc ego verbum ξυνεροὶ γάρ εἰσιν quaerens uno itidem verbo dicere, aliud non repperi quam quod est scriptum a M. Catone in sexta *Origine*: "Itaque ego," inquit, "cognobiliorem cognitionem esse arbitror."

VI

Quaesitum atque tractatum utrum siet rectius dicere
"habeo curam vestri," an "vestrum."

- 1 PERCONTABAR Apollinarem Sulpicium, cum eum Romae adulescentulus sectarer, qua ratione diceretur "habeo curam vestri" aut "misereor vestri" et iste casus "vestri" eo in loco quem videretur
2 habere casum rectum. Is hic mihi ita respondit: "Quaeris," inquit, "ex me, quod mihi quoque est iamdiu in perpetua quaestione. Videtur enim non 'vestri' oportere dici, sed 'vestrum,' sicuti Graeci locuntur: ἐπιμελοῦμαι ὑμῶν, κήδομαι ὑμῶν, in quo loco ὑμῶν aptius 'vestrum' dicitur quam 'vestri' et habet casum nominandi, quem tu 'rectum'
3 appellasti, 'vos.'¹ Invenio tamen," inquit, "non paucis in locis 'nostri' atque 'vestri' dictum, non 'nostrum' aut 'vestrum.' L. Sulla *Rerum Gestarum* libro secundo: 'Quod si fieri potest, ut etiam nunc nostri vobis in mentem veniat, nosque magis dignos creditis quibus civibus quam hostibus utamini quique pro vobis potius quam contra vos pugnemus, neque nostro neque maiorum nostrorum immerito'²
4 nobis id continget.' Terentius in *Phormione*:

¹ vos added by Hertz.

² immerito, *Madvig*; merito, *ω*.

When trying, in the phrase *ξυνετοὶ γὰρ εἰσιν*, to express the word *ξυνετοί* by a single Latin term, I found nothing better than what is written by Marcus Cato in the sixth book of his *Origins*:¹ "Therefore I think the information is more comprehensible (*cognobilior*)."

VI

It is asked and discussed whether it is more correct to say *habeo curam vestri*, or *vestrum*.

I ASKED Sulpicius Apollinaris, when I was studying with him at Rome in my youth, on what principle people said *habeo curam vestri*, or "I have care for you," and *misereor vestri*, or "I pity you," and what he thought the nominative case of *vestri* was in such connections. Thereupon he answered me as follows: "You ask something of me about which I too have long been in a state of uncertainty. For it seems to me that one ought to say, not *vestri*, but *vestrum*, just as the Greeks say *ἐπιμελοῦμαι ὑμῶν* and *κῆδομαι ὑμῶν*, where *ὑμῶν* is translated by *vestrum* more fittingly than by *vestri*, having *vos* for the naming case, or the 'direct' case, as you called it. Yet in not a few places," said he, "I find *nostri* and *vestri*, not *nostrum* or *vestrum*. Thus Lucius Sulla says, in the second book of his *Autobiography*:² "But if it is possible that even now you think of me (*nostri*), and believe me worthy to be your fellow citizen rather than your enemy, and to fight for you rather than against you, this will surely be due to my services and those of my forefathers." Also Terence in the *Phormio*:³

¹ Frag. 105, Peter².

² Frag. 3, Peter².

³ v. 172.